

Author: Tom Beaver

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John Fetzer's Hall of Records (May 2, 2013, revised June 3, 2013)

In the late 1980s to early 1990s, on the ground floor of the Fetzer Institute Administration Building, where the Fetzer Display now resides, stood John Fetzer's "Hall of Records."



This was a fairly small semi-circular room with a gold-leafed domed ceiling in which stood eight busts, most of whom are claimed in Rosicrucian and Masonic tradition to have been prominent Western Mystics of the past. These particular personages had special meaning to John—for, John told me (and he told certain others as well), these were persons who, he believed, he had been in past lives. John spoke to me of each of these past lives of his, since the busts were being produced during the time I lived with him, and we'd periodically go visit the artist to check on their progress. Many of these past lives had been told to John by Jim Gordon—or at least had been "verified" by him—in the early 1980s (some happen to be specified by Jim in his early 1980s interviews with Kaye Averitt at the Foundation; these are noted below).

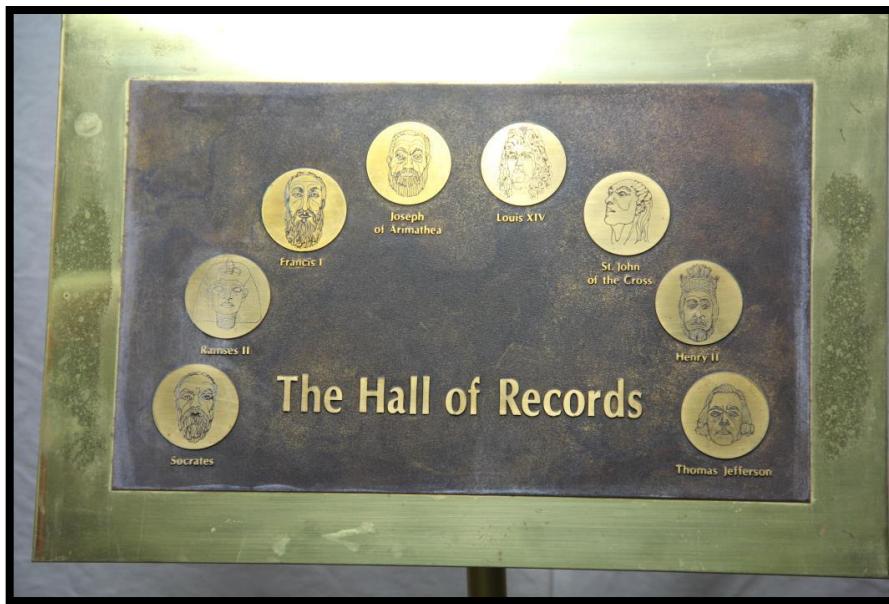
John, of course, was a believer in reincarnation, as I have laid out in an April 2011 memo. In the memo, John is quoted as saying, "When you understand the principles of reincarnation, all of your groupies come back, they all find each other in life after life. They all come back about the same time, and fulfill different capacities each time they come back."

Before going into each of the personages that were in the Hall of Records, it is important to note that the importance of this subject to us as contemporary trustees is of a historical nature—simply to help document John's particular spiritual interests, including his belief in reincarnation, as well as what he was convinced led, in a karmic sense, to his forming of the Fetzer Institute. That the

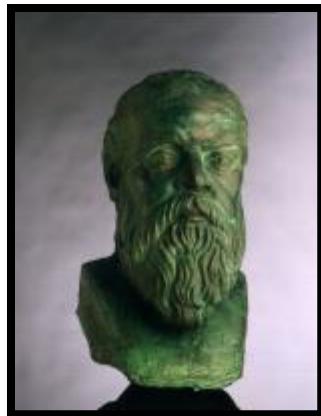
Hall of Records no longer exists in its public form in the Administration Building is immaterial to its importance as part of the documentation of John's spiritual journey.

As we know, John had a sense that the Fetzer Institute was a culmination of his spiritual journey through his past lives—with many of us accompanying him at various times—to bring the balance of body-mind-Spirit to his own life, and to be offered as an opportunity to the world at large. This subject was important enough to him to enshrine it in the building at the time, although I could not get him to “go on record” that these were in fact his past lives. The closest he came was in an April 8, 1987 interview with Jan Anderson (Institute Communications Director at the time) and myself, in which he said, “We’re working on something that has to be very special for ‘some kind’ of reason. I can’t quite define for you what that reason is, but there has got to be something special, why each of the eight have been chosen.” Later in the interview he was asked again, and added, “When I selected all the people that will go in there, it was probably more on an intuitive basis. ... The people were making a dent on my life one at a time for various reasons. ... Each of them was working in his own way, so we do have that particular body of knowledge in back of us [that is, John had been given an awareness of the story of his past lives] who are still seeking the fine balance. ... This has been going on a long time ... So here are some of the essences of these seekers, and what they went through, and what they did toward their contributions [in the search for balance].” This 1987 interview will be referenced several times in the rest of this memo, and shows the “esoteric story” that John had in mind about each of them, and how they are loosely woven into one larger incarnational thread.

The Eight Personages



The eight personages, with photos of their Hall of Records busts, are as follows (in the same order as they appear on the above plaque):



The 5th-century BCE Greek philosopher, Socrates was honored by the Rosicrucians and Masons as one of the great spiritual Master-Teachers of antiquity. In his April 8, 1987 interview with Tom Beaver and Jan Anderson, John said, “Many of the things that Jesus advocated were, in prior times, advocated by Socrates. ... There’s lots of activity on the spiritual side to bring Socrates and Jesus together as being very, very close to one another.”



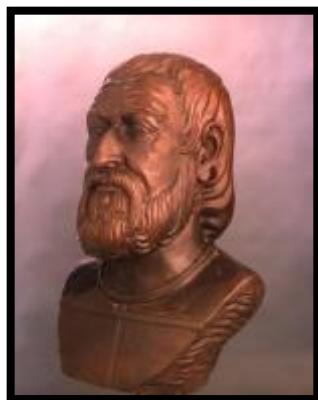
The 13th-century BC Egyptian Pharaoh Ramses II, who, according to Rosicrucian tradition, allowed the Hebrew Moses admission into the Egyptian mystery schools, and later—according to popular culture as well—allowed him to take the Hebrews back out of Egypt and back into Canaan. In his April 8, 1987 interview, John said,

I would look at Ramses ... as ... the last of the great pharaohs of Egypt. ...He built all along the Nile River many of the temples, like at Karnak and Luxor. ... And what we are thinking about is the ... influence of that architecture on the building of the Foundation. As you approach the Foundation, what is the symbolism behind the wings over the entrance? I remember so well, when I was in Luxor (in 1959), looking at this great archway and seeing the spread of the wings. Now going out to the Foundation, that has been duplicated perfectly.



King Francis I of 16th-century France is considered France's first Renaissance monarch, and it is a matter of historical record that Francis I convinced Leonardo da Vinci—who is claimed by the Rosicrucians as a past Grand Master—to leave Italy toward the end of his life to live near Francis, in a castle specially built by Francis for da Vinci. At Francis' behest, da Vinci brought with him the painting of the Mona Lisa, which stayed in France upon Leonardo's death (and which, as another matter of historical record, is why the painting resides in the Louvre in Paris to this day). It was during Francis' reign that Martin Luther's preaching and writing led to the formation of the Protestant movement, which Francis was tolerant of out of his determination to play the role of protector of the new learning of the Renaissance. In his April 8, 1987 interview, John said of Francis I,

He brought Leonardo (da Vinci) in from Italy, and actually Leonardo ... approached Francis by writing him a letter, not knowing that Francis knew all about him. But he wrote him a letter and gave all his qualifications. So Francis not only took him on and brought him into the Kingdom of France, but he also set aside one of the castles right next to the main castle and gave that to Leonardo. ... I've been there. I've been in it, and I've seen it. There was an underground tunnel that went from the main castle over to Leonardo's castle, and the kingdom didn't realize how close Leonardo da Vinci was to Francis. But Francis would go in that underground tunnel over to see him in his quarters. The chapel still stands there, I have been in that chapel. And he would go over to Leonardo and he would say, "Tell me about the soul. Let's discuss it—tell me about the soul." Then they would hold long discussions, and he was always inquisitive to know spiritual things. But he also fostered all the talents of Leonardo da Vinci ... he was always looking forward—that's what brought the Renaissance from Italy into France.



The Biblical (and Apocryphal) Joseph of Arimathea was the man who, according to Biblical tradition, collected and entombed the crucified body of Christ, and who, according to Apocryphal

texts and 12th-century and medieval legend, established Christianity in England, at Glastonbury—taking with him to the British shores the mystical Holy Grail, and, according to some mystical traditions, the Mother Mary herself (as well as Mary Magdalene). (In the December 29, 1983 Kaye Averitt interview with Jim Gordon, Jim names John Fetzer as having been Joseph of Arimathea). In his April 8, 1987 interview, what John said of Joseph of Arimathea shows John's familiarity with the traditional/mystical story involving him:

First of all, he was one of the 90-some disciples of Jesus. ...[He] was a ... tin merchant ... Tradition has it that he traveled as a merchant all over the Mediterranean. ... In some of the earlier writings that I have looked at, Jesus accompanied him at least on one or two trips all over the Mediterranean and also went into Great Britain on one occasion. And there is some indication that Jesus might even have built a part of the structures around Glastonbury. Of course, there is a school of thought in Great Britain that credits Joseph of Arimathea with the introduction of Christianity in the British Isles. ... There is representation that Mother Mary was his niece—that he was her uncle. ... It makes sense why Jesus would turn Mary and Magdalene also over to him, because he took Magdalene also with him when they went to France and then to Great Britain.



King Louis XIV of 17th- and early 18th-century France, known as “The Sun King,” brought the Académie Française under his patronage, and became its “Protector.” It was under his reign and his patronage that Classical French literature flourished, the visual arts also found their patron, and in music, composers and musicians thrived. (In a December 2, 1983 Kaye Averitt interview with Jim Gordon, Jim names John Fetzer as having been Louis XIV). In his April 8, 1987 interview, John said of Louis XIV:

He was surrounded by many of the people who had been with him in previous lives. ... I think the living out of his past karmic acts of his regime of the past, if you know what his past history is, was very influential in his not being able to achieve the positive things that he wanted to. It is very interesting about Louis XIV.

In the interview John connected Louis' life with that of Thomas Jefferson. And, John added, “There is lots of indication that, in his elderly years, he became highly spiritual—very, very spiritual in his declining years.”



St. John of the Cross was a 16th-century Spanish priest and mystic who is considered one of the greatest poets of the Spanish Renaissance. St. John of the Cross was a member of the Carmelite order, founded on Mount Carmel in Israel, and devoted to the ancient prophets Elijah and Elisha (both of whom are prominent, by the way, in Rosicrucian and Masonic tradition). St. John of the Cross' correspondence with St. Teresa of Avila is intensely mystical, describing in terms of human love the ecstasy and the agony of their struggles for personal spiritual perfection, and, specifically, the mystical experience of the union of the human soul with God. St. John of the Cross describes the "Spiritual Marriage" of God and the human soul thusly: "In this tranquility, the understanding sees itself raised upon a new and strange way, to the Divine Light, much as one who, after a long sleep, opens his eyes to a Light which he was not expecting." (In a December 29, 1983 Kaye Averitt interview with Jim Gordon, Jim names John Fetzer as having been St. John of the Cross; Jim has also discussed with me the relationship between St. John of the Cross and St. Teresa). In his April 8, 1987 interview, John said of St. John of the Cross, "Take St. John of the Cross and read the *Dark Night of the Soul*. ... I have difficulty in reading it, because I have such an insatiable desire to break through for him—that he was trying so hard to find and couldn't. He was probing and probing—he was being persecuted and misunderstood."



King Henry II of 12th-century England was the great-grandson of William the Conqueror, and father of Richard I or "Richard The Lionhearted," who led the Third Crusade, which had been agreed upon by Henry and the King of France to retake Jerusalem which had fallen to the Muslim leader Saladin two years before Henry's death. At the end of this crusade Richard made 'the first-ever east-west peace treaty' with the Muslim leader Saladin, thereby allowing free access by Christians to

Jerusalem. Henry II's "England" also included Scotland, Wales, Ireland, and the western part of France (Henry spoke French, not English). Henry laid the foundation for English Common Law, expanding the use of juries, and he is also famous for the Constitutions of Clarendon, which, four centuries before the infamous Henry VIII, restricted ecclesiastical privileges and curbed the power of Papal authority in England, which led to the infamous murder of Thomas Becket, Archbishop of Canterbury. Henry was also known to employ "auguries," diviners who would use the flights of birds to determine the will of the gods. In "traditional history," he also funded the uncovering of the bones of the legendary King Arthur along the outside wall of Glastonbury Cathedral. In his April 8, 1987 interview, John said of Henry II,

One of the things that stands out in my mind about Henry II is that he was instrumental in the excavations of Glastonbury [looking for the tomb of King Arthur]. ... Henry was quite spiritually attuned. He listened to the soothsayers that came into the kingdom. The soothsayers were Spiritualists, and he would listen to them. What happened was one of them, on a spiritual basis, knew where it [the body of King Arthur] was. Otherwise it was completely unknown. And he said, "Here is where you excavate."



Thomas Jefferson was third President of the United States and primary author of the Declaration of Independence. In Rosicrucian tradition, Jefferson was a member/initiate. He may also have been a Mason—a formal contingent of the Virginia Masonic Order marched in his funeral procession. (In the December 29, 1983 Kaye Averitt interview with Jim Gordon, Jim named John Fetzer as having been Jefferson; John and Jim had both discussed this with me as well). In his April 8, 1987 interview, John said of Thomas Jefferson,

When it comes to Thomas Jefferson, we are going back again to a question of freedom. ... We are actually talking about a new declaration of independence ... seeking again to bring about a new source of freedom to man which he has never experienced heretofore. Because if man can really find that balance [of body, mind, Spirit], then he will be in a position not only to handle his problems of living in the physical, but he also will be on a path that can lead him to that balance which is the real cause of what we're talking about. ... When he becomes a balanced person, he's traveling towards what? The soul, which is the ultimate goal.

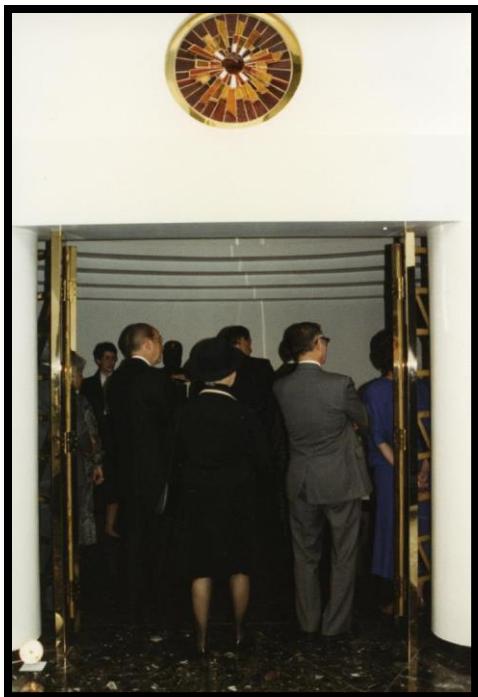
And John connected Jefferson with his life as Louis XIV:

It is very interesting about Louis XIV. As a result of what he did and his subsequent kingdom, the French Revolution resulted. But when you go back to Thomas Jefferson, Benjamin Franklin was first sent to France, and then Thomas Jefferson succeeded Benjamin Franklin. And Thomas Jefferson's own home was actually the headquarters of the revolutionaries in France. They drew upon his

experience in the American Revolution to acquaint them with ways and means to conduct the debacle that happened and followed. But, Thomas Jefferson was correcting the balancing karma of Louis XIV. He was doing the balancing act when he went back to correct a lot of the things that happened [during Louis XIV's reign] ...

In conclusion, John saw all of these lives as connected, as a spiritual progression for him in a way. In some of them he was “taking on karma,” so to speak; and in others he was paying it off, culminating in what he hoped was his final life as John Fetzer, where his service to Spirit and his inner practice would bring it all into a final balance—and freedom—for him. And, as I’ve mentioned, John had “readings” from Jim Gordon that included some of the Trustees in some of these lives as well, as well as others such as Glenn Olds and Tom Monaghan.

Here are a couple more photos that show the Hall of Records. Above the entrance was a “Solar Design”—both Ramses II and Louis XIV had connections with the symbol of the sun, and Jefferson had a fascination with the sun as well.



The entry to the Hall of Records and the Hall of Records in the background



*John Fetzer in front of the Hall of Records
and one of the busts that was commissioned at the time is of John*